



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Book Reviews.

The Cambridge Bible for Schools and Colleges. Edited by G. F. KIRKPATRICK. *Isaiah*, Chapters XL-LXVI, with Introduction and Notes by REV. J. SKINNER, D.D., Professor of Old Testament Exegesis in the Presbyterian College, London. Cambridge: At the University Press; New York: The Macmillan Co., 1898. Pp. xli + 66. \$1.10, *net*.

The first volume on Isaiah appeared in 1896. This second volume completes the work. The introduction covers sixty pages and is, upon the whole, an important contribution to the subject. The prophecy is divided into three parts, the first closing with chap. 48, the second with chap. 55, and the third including the remaining chapters. In recognizing a break at the close of chap. 55 the writer follows Duhm, Cheyne, and others. The first part has to do with the restoration of Israel through the instrumentality of Cyrus; the second, the work of Jehovah's Servant and the glorification of Zion; the third, the future blessedness of the true Israel contrasted with the doom of the apostates. The writer recognizes, what seems now almost universally accepted, the remarkable change of tone which is seen in a contrast of the third part with the preceding and the striking evidence that the prophetic spirit is on the decline. The question of the historical background of these chapters is, indeed, no longer a question. Most clearly is it pointed out that, at the time when this prophecy opens, Cyrus has appeared upon the stage of history and gained many important victories. The nation is clearly in exile, but upon the eve of deliverance. Emphasis is laid upon the fact that the prophet, in his effort to produce arguments for the deity of Jehovah, as against idolatry, makes definite appeal to prophecies which are fulfilled by the appearance of Cyrus. Such arguments, he urges, would have no force whatever except as addressed to persons who had actually experienced their fulfilment, *e. g.*, 41: 26; 42: 9; 43: 8-10; 45: 21; 46: 10. Indeed, all the thoughts of the writer "crystallize around the historic figure of Cyrus and the astonishing series of victories which have distinguished his career. This Cyrus is the chosen agent of Jehovah, through whom fortune will come to those who are in perplexity and trouble." The people whom

he addressed did not receive his words with enthusiasm. Indeed, his message was rejected by many, while the mood that prevailed was one of weariness and despondency. His first work, therefore, was to arouse the nation, and to this end he exercises his wonderful gift of impassioned and persuasive eloquence. The fundamental thought is his *monotheistic conception* of God. The difference between him and early prophets lies in the fact that he makes a vigorous effort to teach this monotheistic conception as an abstract truth. The phase of his conception which, perhaps, receives special emphasis is the *incomparableness* of Jehovah. It is in this connection that he deals at idolatry the most telling blows. The next in importance is his *righteousness*. This includes truthfulness or straightforwardness of speech (45:19), steadfastness and consistency of purpose (41:10; 42:6), judicial righteousness (50:8), and, in some passages, salvation (46:13; 51:6; 56:16). This use of salvation as identical with righteousness is a most interesting development of the thought. In its application to Israel the word righteousness is used in various senses, *e. g.*, civic righteousness (59:4), ethical righteousness (53:11; 51:1-7), forensic righteousness (46:12), and righteousness as manifested in external prosperity and glory.

After weighing carefully the two most important interpretations of the Servant of Jehovah, an idea which is so prominent in these chapters, the commentator decides emphatically in favor of that view which interprets the Servant of Isaiah, chap. 53 (also 42:1-4; 49:1-6; 50:4-9), as the ideal nation, the loyal remnant, personified as an individual, the godly kernel. The fact that he is the agent of the people's redemption is easily explicable: "The ideal stands for the destiny of the nation; since it is for the sake of the ideal embodied in the Servant that Jehovah in his providence brings to pass the redemption of Israel, the whole process of deliverance might, in the personification, be ascribed to the Servant." The strongest argument against the other view, which would interpret the Servant of Jehovah as an individual yet to arise, is that in the prophet's mind the crisis of the Servant's career is bound up with the fortunes of Israel in the age of the exile. The prophet, like all prophets, has in mind the work of the nation. He does not conceive missionary enterprise on the part of an individual. On the other hand, the application of these passages to the work of Jesus Christ is legitimate, for in him only did this idea receive adequate expression.

Chap. 4 of the introduction on the date and authorship of the

prophecy is perhaps the weakest, the writer evidently regarding the task one hardly worth performing in view of the certainty of the case. This chapter presents arguments based upon the historical situation, the theological ideas, and the style and language of the book. In chap. 5 the unity of the prophecy is discussed. This includes the consideration of the genuineness of the Servant passages, and also the question whether the later chapters (namely 56-66) are from the same author as the first chapters of the book. Here the writer satisfies himself with presenting both sides, and, in conclusion, maintains that, whatever view is adopted in respect to the literal integrity, there is a deeper unity in it which is not impaired by any critical theory of its authorship.

Space does not allow an examination of the exegetical details. The analysis in connection with each chapter is most excellent. To take a single difficult chapter, Isa. 52:13-53, it may be noticed that the writer recognizes the strophical arrangement of the passage; adopts the rendering "startle many nations" (52:15) instead of "sprinkle;" makes the speaker of 53:1-9 Israel as a whole or one Israelite in the name of all, probably the prophet himself, who in vss. 2-6 associates himself with his generation, realizing his solidarity with his nation; understands the standpoint assumed to be intermediate between the death of the Servant and his exaltation, the exaltation being always spoken of as something in the future; translates "tender plant" (53:2) "sapling;" understands the "pierced" (wounded) and "crushed" (bruised) in 53:5 as metaphors expressing the fatal ravages of leprosy; interprets "generation" as "dwelling place" (who inquires after his dwelling place? no one); gives the phrase, "rich in his death" (53:9) the same meaning as the preceding phrase, "made his grave with the wicked," favoring, upon the whole, a change of text for the word translated "rich;" understands that the distinctive ritual and function of the *guilt offering* throws no light upon the passage in 53:10; regards the phrase, "shall my righteous Servant justify many?" (53:11), as probably arising from a corrupt text. While it is true that the idea of an individual bearing the guilt of humanity had, in the time of the exile, begun to excite protest (*cf.* 2 Kgs. 14:6; Jer. 31:29; Ezek. 18:20); the Deutero-Isaiah "accepts the principle and discerns in it a moral significance by which it is deprived of the appearance of arbitrariness or injustice. The essence of the Servant's sacrifice lies in the fact that, whilst himself innocent, he acquiesces in the divine judgment on sin and willingly endures it for the sake of His people. The suffering of

the innocent on behalf of the guilty is thus seen to be a moral necessity, since it is only through such sufferings as the sinless Servant of Jehovah was alone capable of that punishment could reach its end in the taking away of sin and the bringing in of everlasting righteousness." Larger space than usual has been given to the notice of this book because (1) Isa., chaps. 40-66, furnishes, next to the Pentateuch, the most interesting critical and theological problems of the entire Old Testament; (2) this treatment furnishes an admirable example of the careful historical and exegetical work which is being carried on in so many quarters; (3) the book, as one of the widely circulated *Cambridge Bible for Schools and Colleges*, deserves particular consideration.

W. R. H.

The Christ of History and of Experience. Being the *Kerr Lectures* for 1897. By REV. DAVID W. FORREST, M.A., Wellington Church, Glasgow. Edinburgh: T. & T. Clark, 1897; New York: Imported by Charles Scribner's Sons. Pp. xx + 479. \$4.20.

The problem with which the *Kerr Lectures* of 1897 are concerned is among the most important of all those now opened in the theological world. The volume as it now appears is worthy of attention, not alone in the thought of the lectures themselves, but in the series of notes which are appended. Although many of the subjects of these notes are of secondary interest, and the notes themselves often consist in quotations from authorities referred to in the text, special attention should be called to those upon "The Limitation of Our Lord's Knowledge," pp. 398-401, in which the position is taken (1) that Jesus possessed no strictly scientific knowledge, (2) that he was not always possessed of full knowledge as to ordinary facts of life, and (3) that in the moral and spiritual sphere no limits can be discovered in the range or accuracy of his knowledge. The author's conclusion is that, while it may be possible that Christ's knowledge does not involve his deity, it is joined with other characteristics that do involve it. Perhaps as important a note as any is that upon "St. Paul's Conception of the Law" (pp. 444-50), which, however, is not marked by a sufficiently exhaustive study of the actual usage of Paul himself, and the vital question whether or not there was a fundamental distinction in Paul's mind between "law" and "the law" has not received sufficient attention.

The first impression made upon the reader by the lectures themselves is one of the breadth of treatment. There can be little doubt